

Give Us This Day Our Daily Bread.

"Give us this day—"
 Life brought her nothing men call good—
 None of its brightest or its best—
 But sorrow broke her solitude,
 And anguish sought her patient breast,
 Yet through it all, her faith was strong,
 And strongest when most dark her lot;
 She knew that peace was hers ere long,
 Where sorrow dies and tears are not,
 So, with clasped hands and bended head,
 Her lips could say
 "Give us this day
 Our daily bread."
 She climbed the weary hill of life,
 With feet unaided, and unshod—
 Save by God's grace—and constant strife
 Attended every step she trod.
 Yet through the gloom these shadows made,
 A light about her feet was cast,
 And lifting up her voice she laid
 Her load, where loads must come at last,
 Hence, these poor lips so scantily fed
 In faith could say,
 "Give us this day
 Our daily bread."

THE QUIVER,

Mistaken Kindness

The danger of false tenderness in the training of children was finely illustrated at one time in the following manner. A person who was greatly interested in entomology, secured at great pains a fine specimen of an emperor moth in the larva state. Day by day he watched the little creature, as it wove about itself its cocoon, which is very singular in shape much resembling a flask. Presently the time drew near for it to emerge from its wrappings, and spread its large wings of exceeding beauty. On reaching the narrow aperture of the neck of the flask, the pity of the person watching it was so awakened to see the struggle necessary to get through, that he cut the cords, thus making the passage easier. But alas! his false tenderness destroyed all the brilliant colors for which this species of moth is noted. The severe pressure was the very thing needed to cause the flow of fluids which create the marvelous hues. Its wings were small, dull in color, and the whole development was imperfect. How often we see similar results in the character, when parents, thinking to help a child over some hard place, rob him of the strength of purpose and other qualities essential to the highest attainments in mental and spiritual life.

—THE CONGREGATIONALIST.

Men Out of Their Place.

There is a place for every man—his own proper place, where he ought to be. God has designed him for it, and it belongs to him, and to no one else; and every man may know and find his place if he will. It must be his sincere desire to be in his place and he must go to God heartily praying, "Lord what wilt thou have me to do? Where wilt thou have me to be?" Let him surrender his own will to God's will, and God will lead and guide him; and he shall make no mistake.

It is a most blessed thing to be in one's own place. There, one is most happy; more happy than he can be in any other place. God will be with him there. He will cheer, and strengthen, and sustain him. He may have trials; but he meets them in the path of duty, and God's grace is sufficient for him. The same compassionate God who was with Daniel in the den of lions, and with the three Hebrews in the burning fiery furnace, will not leave him nor forsake him. Being in his own proper place, he may go to God with confidence, and he shall be comforted and supported. He shall be joyful in all his tribulation.—CONGREGATIONALIST.

Believing.

BY DR. S. BRUMBAUGH.

- 1st. Who am I to believe?
- 2nd. What am I to believe?
- 3rd. How am I to believe?
- 4th. Why am I to believe?
- 5th. May I believe as I am?
- 6th. Can I be saved without believing?

At this present age these questions must be considered as being of very great importance, far

greater indeed than many others that crowd them out. We will imagine a man coming on the stage, a heathen, perfectly ignorant of any plan of salvation; he is now informed of the fact of future, of bliss or punishment and has become alarmed about his conditions, knowing he is condemned and guilty before God, and the penalty pronounced upon him is death, and he hears of a plan of escape from this penalty. He is taught first to believe, and as a consequence the above questions arise in his mind, and he begins to attend church and learn from the servants of God; he listens to one, then another, and so on, one servant tells him to only believe that Christ died for him, and has paid the penalty and he would be saved. Another tells him he must pass through a Catechetical course of instructions at the end of which he will be given an examination, and if satisfactory will be confirmed &c, and be saved. Another tells him he must be subject to the Priest, who is subject to the Pope and only obey his instructions, and he will save him. Another tells him he must be baptized by Trine immersion, change his dress to a particular uniform; wear his hair and beard a particular style; be obedient to the counsels and commands of a body of elders &c. and denounce all other teaching and teachers, and he will be saved. Another tells him he must get on his knees and pray and pray, for the spirit (which God has promised without money and without price to any one desiring it) until he feels himself pardoned and blessed, and he will be all right. Another says, do just as the Spirit dictates and nothing more, and you will be directed to heaven. Another says, take God at his word obey no man, but only heed the teaching of God's word. Do as commanded. Use the New Testament Scriptures as your only teacher, receive it in its plain unchanged language, follow its instructions and commands, and it will lead you safely to glory.

Now he comes back and exclaims WHO AM I TO BELIEVE? And were I to answer him I would refer him to the decision of Joshua, when the people were in the same predicament, when he said, "But as for me and my house we will serve the Lord." Joshua, 24: 15. Or with old Elijah, where he said, "If the Lord be God follow him" &c. 1 Kings 18: 21. No matter what any one may teach you concerning the plan, follow the Lord Jesus Christ.

Again, I believe we can find a good test to apply to these various teachers to see whether or not they are in an experimental position to teach others. I would advise the poor bewildered inquirer to apply to the various teachers the same test that John asked to have applied to himself. Viz, "If I do not the works of my father believe me not, but if I do, though ye believe not me believe the works" &c. Jno. 10: 37, 38. A good test to apply to all the servants of God, see their fruits whether they be or not the fruits of the spirit, and if the test proves them we have the one question solved. I am to believe Jesus Christ in His word, and those of His servants who prove themselves by their fruits and the test above named to be proper representatives of Christ.

2nd. WHAT AM I TO BELIEVE? Another puzzling question about as difficult to answer as the first. Let this same poor inquiring heathen above described now pass through the religious world and listen to the various doctrines taught, and what will he conclude?

In one church he hears that none will be lost, all will go to heaven, the cut throat, wife murderer, horse thief, highway robber, the desperado and the Christian saint in all his holiness will all enjoy the bliss of the glory-world together; that death removes all differences between the child of God and the child of the devil.

Again, He hears that the spirit of the departed have power to come to us and converse with us, pointing the right way. Then again, he hears that spiritualism emanates from the devil, (and I wish more would hear that fact.) One place he hears that certain commands in God's word to His children do not mean anything, or that when Jesus said, "Ye ought also to wash one another's feet that it means simply to feel humble enough to wash your brother's feet and that is sufficient; and if you only love your brother well enough to kiss him you have filled the requirement of "Salute one an-

other with a holy kiss." He again hears that the bread and wine constitute all there is of the Lord's Supper. While another tells him, after supper He took the cup, and again, "as they were eating he took bread and blessed it" &c, showing to him there was a meal called the Lord's supper, and that the emblems of His body and blood do not constitute the Lord's supper. Again he hears that baptism means to sprinkle water on the head of a penitent believer. Another says either sprinkling or pouring. Another that it means any mode of applying water to the body from a few drops sprinkled on his head to three times immersed in water, and all are baptism. Another says it means but one thing viz, to immerse the applicant once backward in water. Some one says, the immersion is not baptism unless performed in the river. Another says it means to be "buried with Christ," "In the likeness of his death," (He bowed his head and gave up the Ghost) in the name of the Father, and of the Son, and of the Holy Ghost. And so the poor bewildered man searching after the right way goes on and hears all these many contradictions and thousands more not named and who would not be made to exclaim WHAT AM I TO BELIEVE?

Were I to give him instructions I should point him first of all to the teaching's of John, "whosever believeth in Him should not perish but have everlasting life" Jno. 3: 16. Here is one thing to believe, believe in the Lord Jesus Christ. Another evidence of this is found in Acts, 10: 43, "To him give all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins." One thing decided; to believe the Lord Jesus. Again, "And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Acts, 16: 31.

Another fact I would have him to believe as a foundation or starting point in his inquiries; viz, that he was condemned, and the penalty was death, and the Christ paid that penalty. "But God commendeth his love toward us in that, while we were yet sinners Christ died for us." Rom. 5: 8. Also that as he was a sinner dyed deep scarlet in sin and none on earth able to remove the stain, but that the blood of Jesus had power to remove it; "And the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. And so I should again as in the first question, advise him to believe what God's word has for him to enjoy and believe God's servants so long as corresponding with God's word. There is enough in the word to lead any man to heaven and that without changing the pure simple meaning of one word. Let us accept and believe the word, as it is given to us. It matters very little to me about the Greek or Hebrew meaning of any of the requirements of me in that day. I will be judged out of my Bible I was educated in, and the Greek or German will have nothing to do with me. Consequently as the answer to question 2nd, I would say believe the word of God in its simplicity and purity, just as it reads and also God's servants so far as their teachings correspond to the word.

3rd. HOW AM I TO BELIEVE? We will at once turn to the word of God and learn how to believe. In Acts, 3: 37, we see the way Philip told the Eunuch to believe, "with all thine heart." Do you believe that every professed child of God, believes in this way in every act they perform in the church, or (seemingly) for God. If all of us had that kind of belief we would need no law-making bodies to compel her members to work properly for Christ; we would not do so many righteous acts to be seen, or heard of men and for other object save the honor and glory of our Master.

We are made to conclude there is in many instances a work connected with this manner of believing, common sense would teach there was, because if a man once by argument and persuasion is made to believe with all his heart, the point in controversy he at once acts in accordance with that belief too in regard to believing in Christ. If I believe with all my heart that Jesus is just, honest, firm, and means what he says, will we try to change the meaning of his language that we may be free from acting or doing what he commanded us? But on the other hand he will be engaged in